

## SERMON OF HAZRAT KHALIFATUL MASIH IV Friday, June 18, 1982

Hazrat Amirul Momineen, Mirza Tahir Ahmad, Khalifatul Masih IV, recited *Tashahud, Ta'awuz, Sura Fateha* and 23rd verse of *Sura Al-Hashr: Howallahullozee Laa Ilaha Illahu, Aalimul Ghaib Wash-Shahadate, Howarrahmanur Raheem*. (He is Allah. There is none other worthy of worship besides Allah, the knower of the Unseen and the Seen. He is the Gracious, the Merciful. 59:23).

Allah, the Exalted says that only He is Allah, beside whom there is none worthy of worship. He has the knowledge of the Unseen and that of the present and He is Rahman and Rahim. When we examine the subject of this verse with a cursory glance, it appears strange that as far as the knowledge of the unseen (absent) is concerned the claim is indeed genuine and wonderful, but we wonder why God the Exalted has claimed to have the knowledge of the Present. He claims that He knows what lies in front and that which is present. This is the question which confronts us at a cursory glance. Man, afflicted with misunderstanding, thinks that He too is partner with God in knowing the present in his own sphere of work. God has superiority in spheres of Unseen (absent) which of course we don't know.

However when we ponder over the subject of this verse, it becomes clear to us that the conclusion reached after cursory glance is utterly wrong and baseless. As a matter of fact the knowledge of the unseen and the Present are interrelated. It is impossible to have perfect knowledge of the present and not to have the knowledge of the unseen. After confirming the incomprehensibility of the unseen, no claim can be made to the knowledge of the present. Present and Unseen are of two types, to enter here into inner details is not necessary. Two types are - of time and place. The past has a link with the present and the present has a link with the future. If we term the present as *shahada*, past and future both would be called 'unseen'. One who comprehends the philosophy of the cause and effect, knows that a being who has a detailed knowledge of the present and is aware of the reality of the causes, the entire past would be clear to him. The evidence of the Present is sufficient to uncover the secrets of the Past. If one has perfect knowledge of the Present, he can see all things of the Future with clear insight. In the world of today when the scientists have reverted to the subject of the existence of God, one of those who are expert in computer, when discussing the knowledge of God about the Unseen observes that the view of the period of ignorance, that one cannot have the knowledge of the Unseen at all, does not hold good in the present situation.

One expert in computer claims that if all the knowledge about the present with all its details be put

in the computer, and the computer be such as would comprehend the slightest details, and be capable of arriving at accurate results, the death of every single soul can be correctly and exactly predicted. Felling of every leave can be determined: Not even a single particle would be left beyond comprehension of a well-informed computer. In short, so far as the present and future time is concerned, it has been proved to the hilt that the knowledge of the present is based on the knowledge of the unseen and the knowledge of the future is determined by the knowledge of the present. So if a man admits his inability and ignorance about the future he shall have also to admit that his knowledge of the present is nil and meaningless. He realizes his helplessness on realization of this reality, and many a spiritual benefit may be derived from realization of this fact. The same applies to this position time wise. Had it not been applicable to the present conditions, it would have proved incorrect so far as time is concerned.

Whatever we see, we cannot say absolute. Confidence that we have seen it correctly as it exists in its actual form with the change in attitude even if the perception be not changed, causes a change in our mind. Change is caused with the change of season. Interchanges of days and nights, variation in light, its intensity or dimness, changes in the latent conditions of articles, their temperature, the standard of its tenderness and contemplation over several other phenomena will convince you of the uncertainty of the present. Look at the stars for instance, man has observed the stars with his naked eyes from time to time and arrived at different results. Even today there are people who are examining the stars with their naked eyes, as you and I do, but are forming varying opinions.

A long while ago, fifteen or twenty years back, in summer season when we were about to sleep, children began to talk with our maid-servant. I had been imparting my children information about the sun, the moon and the stars in the form of stories, and they had begun to think that they had acquired substantial knowledge of those heavenly bodies. They asked the maid servant how big the moon is. She replied 'really big'. But tell us exactly how big and she replied, 'It is bigger than a football.' That made the children laugh. Upon this she thought she might be wrong. It could be bigger than that; and this time she said, 'As big as the courtyard.' (Our house is built in an area of two canals and has a small courtyard in the rear, she was referring to that area). This threw the children into a peal of laughter. This time the maid servant conceded, the moon could be as big as an acre or two; but on no account is it bigger than that. You the audiences have also seen the moon

and you have your own ideas about its size. Scientists who are conversant with astronomy and have a deeper insight have also seen the heavenly bodies, they mock at your observations, as the children laughed at the maidservant's calculation. The knower of the unseen may be smiling at the boasting claims of these scientists and remarking how very ignorant they are of the factual position. Ghalib (the renowned Urdu poet) reflected over this in his day, and described the position in a couplet: 'There are a few stars, some are seen by us, but our vision of them is deceptive. We do see them, but the appearances are deceptive. They are in fact different from what they appear to be to us.'

The Promised Messiah has referred to this fact when explaining a verse of the Holy Quran: *Fala Uqsema beWaqein Nojoom*. Beware, I swear by the position of the stars, I call them to witness; and had you known the reality of the stars, what they actually are and what is their exact position, you would know how grand the swearing is. How significant the witness is, is a vast subject and is not presently concerned with my topic. I simply want to tell you that if man only realizes this attribute of the knower of the 'unseen and the Present' he would not be vain or self-indulgent at all. He would find himself compelled to bow before Allah the all-knowing, with absolute humility. And if a man learns to bow before his Lord with true trust and confidence in Him, much of his internal weakness with Allah's grace could be removed. He would set himself on the path of spiritual purification. So develop in you the quality of humility which in turn results in real union with God, leave all other considerations.

When I deliberate over this verse, I find myself blessed for having grasped the significance of this single verse. I cannot adequately pay the indebtedness I owe to it. Allah has saved me from many a pitfall, and from stumbling in life. Rather, I have enjoyed the fruits of perceiving it correctly. That is why I have selected it as a subject matter of my sermon. I will enumerate to you some example which reposed my heart as I think mentioning them will benefit many friends.

When Hazrat Khalifatul Masih III was elected as Khalifa, it is a well-known fact that all those who were present on the occasion entered into his baiat without hesitation. They verbally declared allegiance and pledged to see to it that they keep their word and will discharge responsibilities which the baiat entails. By Allah's grace, I was among those who pledged baiat. But when I returned home, on reflection I found a lot of imperfections in myself, several misunderstandings, and looking into my heart from various angles, I perceived that it was not fit for presentation to Hazrat Khalifatul Masih. Then I washed my heart with my tears, prostrated myself before Allah, and implored His help to purify my heart, which I knew was not at that time fit for presentation. Then I wrote a letter to Hazrat Khalifatul Masih, saying 'From now on my heart and my life shall be at your disposal. I am sure my Allah will

enable me to do so, I humbly request you to pray for me that I may sincerely serve you, more than any other son of the Promised Reformer, with selflessness and humility. That I may be vouchsafed with love for you such as may not be out-matched by any of his sons.'

Afterwards I felt that I had made a boasting statement. I felt ashamed. But simultaneously another idea came to mind. I thought that mere declaration of tongue and heart is not enough. Sometimes a man pledges words in all sincerity, makes offerings with heart and soul, but when he actually experiences trials, he stumbles. I remember many an honest and sincere person broke their pledges in times of trials. At that time I thought that the process of the knower of the Unseen and the Present was still in progress. So long as this promise is not implemented through practice, this chapter will remain incomplete. I thought that there are three stages of faith. Declaration in words, witness by heart, and attestation by deeds. Whatever struck my mind and I considered it to be something remarkable, fell pale under the requirements of the topic of 'the Knower of the Unseen and Present', and lost all its force. Later, consistently in my practical life, on many an occasion I realized that it was not an easy task to carry out these pledges in practice. In spite of absolute loyalty and devotion to the Khalifa of the time, you could differ with justification from some of his viewpoints and approach. This is permissible although a man has no control over his ideas, right or wrong, whichever they may be, fear of Allah demands that he must have knowledge of them. Respect (for Khilafat) requires that those thoughts should not be expressed in a way that may be detrimental to the cause of the Movement or affect the oath of allegiance to Khilafa. If he has to suffer in consequence of that he should recall the commitment, and bear the suffering; but in no way, overtly or covertly, do anything contrary to the dignity of Khilafat. I shall not elaborate these points as each one of you has experienced these things in life. Children have noticed that when they are receiving favors in an atmosphere of pleasure and happiness, their loyalty for the parents is intensified and the spheres of love increase. But whenever they find some displeasure or experience unpleasantness, love for parents begins to decrease and sometimes unfortunately children resort to revolt. Meanwhile the real significance of the exhortation mentioned in the Holy Quran about parents: "say not even ugh to them" dawned upon me. If there occur occasions when you cannot say ugh to your parents, it is all the more binding on you to keep in mind while dealing with your Caliph, so he definitely has a greater right on you to keep your mouth shut, not to say a single word in opposition, but to present an example of patience, steadfastness and absolute submission will win you the pleasure of your Lord. I don't know whether I fulfilled my commitment in this regard or not, and I still say, that He alone is the knower of the Unseen and the Present, but I wish and pray that in the eyes of my



Allah I may have kept my promise and I request you also to pray that Allah, the Exalted, the knower of the unseen and the Present, does not permit any germ of vanity to enter your heart. Nobody knows completely about his own self. Excuses provide cover to one's real self and the tendency of the man to invent excuses and to offer them is harmful to him. Reality remains buried under this habit and man is not vouchsafed to know the reality of his own self. That is why the Quran says: *'Man has insight into his real self'*.

Seeking excuses present a condition under which perception diminishes. However, I turn a new leaf on this subject. I want to talk about the noble example which the family of the Promised Messiah has set on the occasion of the election of the Khalifa. It is the members of one's family who know the faults of a person. Members of my family knew more than anybody else my personal shortcomings, faults and other defects. Their personal impressions about me would be different, but they decided that they would pledge allegiance to whosoever be elected; would ignore their personal preferences and would not attach any importance to them. I am telling you all this because I knew that in certain respects members of the Jamaat have felt hurt and their hearts are aching. They should also bear in mind this aspect of the family that they have submitted to the will of God in total submission. Whereas if my individual personality was considered, a majority would have held the view that I was not fit for the office. Man stumbles for two reasons. There are several things which are beyond the ken of man. Neither is man aware of them nor can he have any knowledge of their evil consequences. Several times we see the evils behind which are hidden their good features. There are so many deceptions and as man has no absolute knowledge about stars, their being far off, man has no perfect knowledge of things closer to him. There is only one solution: he should give his hand in the hand of the Knower of the Unseen and the Present, with certainty of faith that whatever He decides, goodness lies in accepting it. Our decisions are insignificant in comparison. The excellent example which has been shown by the members of the Promised Messiah's family is indeed commendable and deserving of our prayers. What a wonderful experience it was. Those who differed up to now and were displeased and angry, changed instantly. They underwent a drastic change. Their eyes were expressive of love and respect. They suddenly began to look to me with reverence and regard and an attitude I had not witnessed before. I spent my time in extreme spiritual anguish, supplicating for them whose condition was suddenly transformed. This was because of the goodness of their hearts. Attitudes could not have changed otherwise. They were all unanimous in their decision to place the interest of the Jamaat above their personal sentiments and preferences. This feeling was present in the elders and youngsters, sisters and brothers, even in the elderly and senior members of the family, including the loving

daughter of the Promised Messiah (peace and blessings of Allah be on him) Hazrat Nawab Amatul Hafeez Begum sahiba. Those were very trying and anxious moments for me when she was pledging allegiance to me with perfect love and devotion. It was not the love of a paternal aunt but of a different kind, and I thought that Allah had made me traverse over other worlds. Prior to it I was absorbed in my own self, boasting that I had learned a lot by diving deep into this verse. But now I noticed how great was indeed the favor of Allah, the members of the Promised Messiah's family were endowed with the same spirit, but as external eye cannot penetrate through others' hearts. I viewed the situation from another point of view and my heart was filled completely with praises of Allah. I was overwhelmed when I realized that the entire Jamaat is included in the family which was under discussion. How wonderful, how very noble is the example set, to bow in all humility before the Divine will and to completely throw away into the waste basket the personal thoughts. Heart is immensely pleased. Every street of Rabwah is a witness that every trial however hard it could possibly be, came and passed without hurting the Jamaat in the least. The entire Jamaat remained loyal to its pledge of sticking to Khilafat with perfect loyalty and devotion and of sacrificing their all to uphold the institution of Khilafat. There may be many among them in whose eyes I might be insignificantly small like a worm, but they all bowed their heads before the decision of the Knower of the Unseen and His infinitely superior wisdom.

I had an interesting trip, reviewing the position of an individual member, then of the Promised Messiah's family and finally, through the instrumentality of this verse, dwelt into the vast realms of the Jamaat—a mighty spiritual trip, which filled each and every part of my body with joy and remembrance of the favors of the Almighty God.

I am narrating this to you at this time which is the time of Jumrah so that you may remember the favors of Allah and sing praises of Him. I give you the glad tidings that the last trial, the greatest ever possible came and the Jamaat went through it triumphantly, winning the pleasure of their Lord. Never shall the Jamaat have, *Insha Allah*, apprehensions about Ahmadiyya Khilafat any longer. The Jamaat has in the eyes of Allah reached puberty and No inimical eye, heart or soul can do the Jamaat any harm at all. The Jamaat will continue growing in the glorious way Allah has promised to the Promised Messiah and shall live up to its traditions at least for a thousand years.

So pray, sing glories of Allah and renew your pledges. Keep on reflecting over the feelings that arise in your hearts. If this authority of supervision terminates, worms of different kinds creep in and various kinds of evils enter our hearts. In fact there is no point where we can have perfect satisfaction ultimately. We should keep on praying that Allah be pleased with us to our

last breath and that when we die, He may be looking at us with loving eyes.

There is another glad tidings for us in this verse. I shall refer to it and close my sermon. God says that if men living in the world were aware of their real condition they would have landed in a lot of trouble. For instance, you go to meet with someone, you don't love him heartily and he is aware of your real feelings for him. You try to express your regard for him. He would at once repudiate your expression and say you are insincere and telling lies. If others had knowledge of the weaknesses which one hides from others and those which Allah out of His attribute of covering keeps hidden from people, not a single soul would be worthy of other's love. Every man would hate every other person. Allah under *Ar-Rahman-ur-Rahim* has told us that it is true that no secrets shall remain undisclosed, but it is Allah only who has the knowledge thereof. You don't know what is there in each other's heart. He who knows your secrets is the being who is Rahman-Rahim. You can't imagine a Being more merciful than Him. He is Merciful when he shows His mercy to you ever and anon. Possibility of redemption of your mistakes will always be there. You commit a mistake once, He may forgive, you commit a second time, prospects of forgiveness will be there. In fact everytime you ask for forgiveness, you might be given through His grace. This idea has been expressed in a most loving and spiritual tone by the Holy Prophet purporting that if Allah had considered weaknesses of His creatures, he would not have contacted any man, all connections would have been cut off. Allah considers the virtue of men, hence there is not a single soul about whom He is not concerned. None has been absolutely cut off, as Allah has bestowed some good qualities in every human being, and every man is connected with

Him through His attributes of *Ar-Rahmanur Raheem*. If this channel be stopped, nothing remains. This channel can be utilized through absolute humility. Allah wants us first to admit that He is the only Being who is Rahman and Rahim and then He will manifest Himself. He will deal with us mercifully and forgive us graciously. He shall thus go on bestowing spiritual ranks on us. So let us pray that we reach the Divine Being through His attributes of Rahman and Rahim, through ways of humility.

What a beautiful idea is there in the Promised Messiah's comment:

Consider yourself the worst of all; you may enter the Eternal abode because of this humility.

Having recited a portion of the second sermon Huzur remarked:

Whatever is happening in the world today is causing great worry to us. There is need to pray for the entire humanity and for the Muslim world particularly. Pray that Allah may save Islam from the aggression of cruel men and turn to us with benevolence. May He forgive the wrongs of Muslim communities for the sake of the Holy Prophet and for the sake of those who claim to be his followers. May He show such signs of his Mercy that the world may realize the greatness of His Prophet. Heartfelt prayers are needed for this purpose. Heart-ache on knowing the atrocities perpetrated on world of Islam by those outside its fold. Also pray that Allah enable Muslims to become real Muslims. Let them learn to submit to the Divine decree so that they may attain its real and extensive glory, which is ordained for them; to receive it with imploring hands seems improbable yet. Huzur then completed the latter half of the second sermon and led Jumah prayers.